

# Federal Council BULLETIN

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Vol. XVI, No. 2



February, 1933

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## EDITORIALS

*Family Religion in the New Day*

*The Christian Conscience Confronts  
the Traffic in Arms*

*The Return of "Prosperity"*

*How Far Can Protestant, Catholic  
and Jew Cooperate?*



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A JOURNAL OF INTERCHURCH COOPERATION

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# Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION Chicago, Ill.....	February 6-14
NORTH AMERICAN CONFERENCE ON CHURCH ARCHITECTURE Chicago, Ill.....	February 16-18
CONFERENCE ON WILLS AND WILL-MAKING, COMMITTEE ON FINANCIAL AND FIDUCIARY MATTERS Brooklyn, N. Y.....	March 21, 22
EXECUTIVE COMMITTEE, FEDERAL COUNCIL OF CHURCHES New York, N. Y.....	March 24
FEDERAL COUNCIL'S DEPARTMENT OF EVANGELISM Pittsburgh, Pa.....	April 19-21
GENERAL CONFERENCE OF THE UNITED BRETHREN IN CHRIST Akron, Ohio.....	May 9
GENERAL COUNCIL OF THE REFORMED EPISCOPAL CHURCH, TRIENNIAL MEETING Germantown, Philadelphia, Pa.....	May 17
NORTHERN BAPTIST CONVENTION, ANNUAL MEETING Washington, D. C.....	May 23-29
GENERAL COUNCIL OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES Cleveland, Ohio.....	May 24-31
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE U. S. A. Fort Worth, Texas.....	May 25
GENERAL SYNOD OF THE REFORMED CHURCH IN AMERICA Grand Rapids, Mich.....	June 8-12
GENERAL ELDERSHIP OF THE CHURCHES OF GOD IN NORTH AMERICA Hagerstown, Md.....	June 19-22
ASSOCIATION OF EXECUTIVE SECRETARIES OF COUNCILS OF CHURCHES (STATE AND LOCAL) Chicago, Ill.....	June 20-22
EVANGELICAL WOMEN'S UNION, EVANGELICAL SYNOD OF NORTH AMERICA Buffalo, N. Y.....	June 27-30
GENERAL ASSEMBLY OF THE UNITED PRESBYTERIAN CHURCH Pittsburgh, Pa.....	June 28

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# Federal Council Bulletin

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VOL. XVI, No. 2

FEBRUARY, 1933

## THE EDITORIAL OUTLOOK

### *A Prayer for the Home*

**G**OD'S mercy spread the sheltering roof;  
Let faith make firm the floor.  
May friend and stranger, all who come,  
Find love within the door.  
May peace enfold each sleeping-place,  
And health surround the board;  
From all the lamps that light the halls  
Be radiant joy outpoured.  
Let kindness keep the hearth aglow,  
And through the windows shine;  
Be Christlike living, on the walls  
The pattern and design.

*T. L. Paine, in The Christian Century.*

### *Family Religion in the New Day*

**T**HE COMMISSION on Social Trends, appointed by President Hoover, reports that both the Church and the home have declined in influence. It is significant that these two should be mentioned together for, if they decline, they are likely to decline together, and, if they advance, they are likely to advance together. Just now neither of these institutions is as certain of itself as we might wish.

Especially is the home uncertain about how to carry out its religious functions under the changed circumstances of modern urban life. When we speak of religion in the home there are some who immediately think of family prayers, grace at meals, and the old-time observance of Sunday. Each of these has rich associations of permanent value; but it is certain that they are far less observed today than formerly. Moreover, religion in the home needs to be broader and at the same time more intimate than in the conventional religious home of yesterday.

First, we should emphasize the unselfish love of the members of the family for one another as of the essence of the Christian religion. Love for one another may not be thought of by some persons in terms of religion, yet ought there not to be the closest conscious connection between the two? The New Testament teaches that God Himself is Love; is it not obvious, then, that people become like Him through incarnating love in their own lives? A home in which there is a love which is kind, unselfish, patient, believing the best of others and inspiring the best in others, is a home that is close to God. To Jesus the love of God was unquestionably supreme, and yet not even the love of God was to displace the love and reverence due within the family. Not even for the sake of God, He once said, might one say to his parents, "Corban," that is, "that which is due you from me is dedicated to God." Religion is not so much a matter of turning away from our human fellowships to seek God as it is of finding, realizing, and expressing God in the midst of these human relationships. Religion in the family, accordingly, is thinking of one another, feeling about one another, and dealing with one another as God wills. A family which develops these attitudes has a religion greater than family prayers, grace at meals, or the observance of the Sabbath, although all these things may and should be expressions of its fundamental religion and minister to it.

Secondly, hardly less divine than love is understanding, for understanding is a part of the nature of God. The new understanding of childhood and youth which has been gained at the cost of much experience, study, and research, is not merely of scientific value but of great religious value also. Both the understanding of children by parents and the under-



standing of parents by children improve the Christian atmosphere of the family, and a family in which the channels of sympathy and understanding are kept open is a family which, in that degree, is conducted according to the will of God.

A third point is mutual helpfulness of members one to another in attaining the highest ideals of the family as a group, and in carrying out the highest aims of each individual in it. The freedom of each to be his best, the development of personality in and through the group fellowship, and the creation of an atmosphere within the family which fosters all these things are of more value than any modern equivalent of burnt offerings or sacrifices.

Further, the complete experience of Christianity in family life calls for the highest interpretation of the daily work carried on by members of the family, so that each task shall be seen as not only a contribution to the welfare of the home but a means of furthering the Kingdom of God in the world. This will blend naturally with all aims to achieve brotherhood in the larger life of humanity and with the effort to think of all people as the one family of God.

To exert pressure for the establishment of certain forms and to judge the religious value of homes by the extent to which these forms are observed is to exalt details above the spirit, means above the end. But if we interpret the daily life which begins in the family, and reaches out through the family into the world, as a means of expressing the will of God and of bringing His Kingdom into our midst, we shall have the substance of Christian faith and experience and that substance will give value to whatever forms we observe. As a matter of psychological origin, the main conceptions of Christianity, such as the love and fatherhood of God and the brotherhood of men, root in family experience. In so far, therefore, as we make our family life a seed-bed for these attitudes we shall be working together with God to bring forth the good fruits of His Kingdom.

### *The Christian Conscience Confronts the Traffic in Arms*

THE INTERNATIONAL traffic in arms, munitions, and the sinews of war is at last beginning to fall under the condemnation of an aroused and indignant public opinion. A Commission of the League of Nations as far back as 1921 exposed the machinations of private armament firms that

foment war scares for the purpose of stimulating their trade. This Commission reported that armament firms had attempted to bribe government officials both at home and abroad, had disseminated false reports concerning military and naval programs of various countries, and had organized international armament rings through which the armaments race had been accentuated by playing off one country against another.

A number of challenging international emergencies have now forced the world to give serious thought to positive measures for bringing the arms traffic under rigid control. Sixty-two nations have adhered to the Pact of Paris, agreeing to seek the solution of their disputes only by peaceful means. Yet for more than fifteen months a virtual state of war has obtained in the Far East. In South America, Bolivia and Paraguay are using the implements of war in an attempt to carry out their conflicting national policies. Many nations, the United States included, have deplored the violation of these peace commitments. Meanwhile, private manufacturers of arms and munitions have been selling their wares to the warring nations. Shall the nations that protest the violation of peace treaties permit their respective nationals to traffic in the implements of war used in the violation of these treaties? Are private citizens, for the sake of private profits, to be accorded the right, under law, to stultify the peace efforts of their respective governments?

The Disarmament Conference is wrestling with this problem. It is realized that international anarchy will continue to prevail so long as armament manufacturers are permitted to undermine the peace pledges of governments.

The churches have a stake in this matter. For many years they have been crying out against the moral iniquity of the whole war system. Are these churches now to stand mute while the peace for which they have worked and prayed is betrayed by those who traffic in the implements of war?

The representatives of the churches who attended the Federal Council's Quadrennial Meeting at Indianapolis, in December, have answered this question in the negative. These churchmen said:

"It is obvious that the world cannot be effectively organized for peace until this private traffic in arms, credits, and sinews of war has been brought under strict control. Sound public policy requires peace-loving nations to forbid their nationals to engage in international traffic in military implements. We believe that the disarmament treaty to be negotiated at Geneva



should provide for the rigid control of this traffic and that the United States should find a constitutional way to participate in such control."

Upon this platform we take our stand. We appeal to all thoughtful Christian people prayerfully to concern themselves with this grave issue. We are dealing here with a question that may well determine the future peace of the world.

### *The Return of "Prosperity"*

**A**LTHOUGH A HOPE long deferred, and gradually seen to be still longer deferred, the prevailing belief in this country is that prosperity will soon gradually return to the nation. In that hope the people bear the ills they have rather than embark on revolutionary experiments. Their faith in our institutions grows out of the experience of the past and out of the invincible optimism of our people.

Doubtless the present paralysis of industry and agriculture will measurably pass, and at least a majority of the unemployed will go back to work. Smoke will again rise from factory chimneys, people will have more to eat, wardrobes will be replenished, and those who have lost all, if they are not too old, will start over again.

But is a return of prosperity, such as we have known after other depressions, enough? Are we not lacking in understanding if we satisfy our hearts and rest our policies on such expectation? If we look more intently, shall we not see that such a hope is in some respects like a mirage of the desert, beautiful to contemplate but unsubstantial?

At least three deep-seated evils in our society will remain unsolved after the return of a "prosperity" comparable to any that we have known.

In the first place, an increasing although varying amount of unemployment is now a feature of every capitalist industrial nation, even in good times. This chronic and growing unemployment is partly technological, partly due to economic maladjustments, national and international, and partly to an unfair and unsound distribution of the national income.

A second evil is the periodic return of these devastating depressions, which, while accentuated by speculation, war and other causes, is primarily due to over-production and under-consumption.

A third evil which is likely to be left unchanged is the continued control over industry by powerful individuals and groups, with re-

sulting glaring and shocking disparity of incomes, and depletion of the buying power of the working masses, the farmers, and the lower paid of salaried workers. This result of our *laissez-faire* individualism, which enriches the strong rather than leading them to be the unselfish leaders of the people, is not only violently un-Christian, but is proving economically unsound; so much so that it is becoming intolerable and cannot long continue.

As the outcome of these evils, society will apparently continue unable to make the machine render its full contribution to bringing economic security and adequate leisure to all.

Is it not clear, therefore, that the Church of Christ, whose commission is to seek the more abundant life of all, cannot allow her own people to be content with the return of any such kind of prosperity as we have hitherto known? Is it not her duty rather to cry out, like a faithful watchman, of imminent danger unless the way of Christ is followed in our economic life?

### *For Motion Picture Officials to Ponder*

**A** NEWS ITEM IN the morning papers of January 13, to the effect that executives of electric light and power companies representing eighty-five per cent of the electric industry, have agreed to dissolve the National Electric Light Association, and have organized the Edison Electric Institute so as "to clean house" from within, is an announcement of high social importance.

The methods of the old Association were given the spotlight by a Senate investigation. The hearings revealed propaganda activities within schools and colleges, and alleged publicity connected with payments to professors, and other like practices. There is no need to think that these practices were designedly corrupt, but they are now thoroughly discredited and seen to be harmful to the industry itself.

The executives affiliated in the Motion Picture Producers and Distributors Association may well take a lead from this action in the public utility field. They do not appear to have been free from methods rather similar to those of the National Electric Light Association, and the results have been sufficiently questionable to call for a change in policy. Organizations of the public for better films should be *self-created*, not promoted by the industry, and *they should pay their own bills*. No other basis for coöperation between the public and the industry is sound or self-respecting.



## *How Far Can Protestant, Catholic and Jew Cooperate?*

THE MEMORIAL ON World Peace, adopted by the Quadrennial Meeting of the Federal Council in December, has been transmitted to the heads of the communions constituent to the Council. It is hoped that each of these bodies will take its own action on the issues raised.

It appears that Catholics and Jews stand with Protestants upon much the same peace platform.

The Central Conference of American Rabbis in a recent statement advocates many of the policies endorsed by the Federal Council in its memorial. The following resolutions of the Rabbis, *e. g.*, closely parallel actions taken by the Federal Council:

"That we urge our representatives in Congress to support the joint resolutions forbidding the shipment of arms and ammunition, etc., to foreign nations.

"That we urge our representatives in Congress to alter the naturalization laws by recognizing the rights of conscience in reference to engaging in war so that an applicant who is in every way qualified to be admitted to citizenship shall not be barred because of his conscientious refusal to pledge his participation in war.

"That the military training law be amended by extending to all citizens the same right to refuse military training service as is accorded the members of a few religious bodies."

A recent symposium on nationalism, published by the Catholic Association for International Peace, carries much the same emphasis as the Federal Council's plea for a Christian type of patriotism. The Catholic leaders say:

"Even more difficult—not to say impossible—is it for peace to last between peoples and states if in the place of true and genuine love of country there rules and abounds a hard and selfish nationalism, which is the same as saying hatred and envy, in place of mutual desire for the good, distrust and suspicion in place of willing coöperation, ambition for hegemony, and mastery in place of respect and care for the rights of all, even those of the weak and small (Pius XI. *Allocution*. 1930).

"As regards the relations of peoples among themselves, a double stream has issued forth from this one fountainhead—on the one hand, economic nationalism or even economic imperialism; on the other, a not less noxious and detestable internationalism or international imperialism in financial affairs, which holds that where a man's fortune is, there is his country. (Pius XI. *Quadragesimo Anno*. 1931)."

We rejoice that in such matters of human

welfare Protestant, Catholic, and Jew can take a common stand. We are especially interested to note that one of the foremost Catholic journals, *The Commonweal* (December 28), emphasizes the value of coöperation in possibly the whole area of social justice covered by the Federal Council's new "Social Ideals." It says in part:

"The revised 'social creed,' recommended by a special committee of the Federal Council of the Churches of Christ in America to the constituent members of the Federal Council—comprising the greater number of all the Protestant denominations—marks a great advance toward the practical application of Christian principles to the solution of many of the most pressing problems of today. . . . [It] must appeal for the sympathetic attention and general approval of Catholics. In fact, it would seem to open the way for actual coöperation. Perhaps it may prepare the path for a conference between representatives of all the Christian, and the Jewish, bodies to see if a positive agreement might not be reached upon a program for social justice based upon principles of morality and ethics acceptable to all these groups.

"The first of the seventeen articles of the Federation's statement seems to agree precisely with the spirit and practice urged by Catholic sociology. It reads: 'Practical application of the Christian principle of social well-being to the acquisition and use of wealth, subordination of speculation and the profit motive to the creative and coöperative spirit.'

"We invite our readers' close attention to the statement as a whole, and invite letters from them discussing it as a whole, or in detail, as a preliminary—and wholly unofficial—experiment to determine, if possible, if definite action looking toward a closer coöperation of the religious bodies of the nation in working for prompt and effective economic reform is not a possibility. A continuance of the demoralization which has marked Western society since 1929 should be averted at all costs of self-sacrifice and energy. Any steps that would bring the religious forces of the world together upon even a minimum program of definite action would be most desirable."

## *The Goal of Evangelism*

THE GOAL OF evangelism is the production of Christ-like character and life in individuals and in society; through moral and spiritual conversion; by faith in and fellowship with God through Jesus Christ, His Son, our Lord and Saviour; through sharing of a brotherhood life transcending all distinctions in the new divine society, the Kingdom of God on earth; and through becoming witnesses, in word and life by the power of the Holy Spirit, of this new life to others.

E. STANLEY JONES



# Churches Support Movement for Arms Embargo

THE PROBLEM of the international traffic in arms was brought definitely to the attention of the American people when, on January 10, President Hoover sent a message to the Senate, requesting ratification of the 1925 Geneva Convention for the supervision of the international trade in arms, ammunition, and implements of war, or, if that was not done, the conferring upon the President of the right to control the export of arms.

The Senate Foreign Relations Committee promptly reported favorably a joint resolution embodying the latter of the President's two proposals. And although in his message Mr. Hoover proposed that action by the United States be contingent upon agreement with other arms-producing countries, the committee broadened the scope of the President's powers. The text of the resolution, as reported to the Senat , follows:

"Resolved, That whenever the President finds that in any part of the world conditions exist such that the shipment of arms or munitions of war from countries which produce these commodities may promote or encourage the employment of force in the course of a dispute or conflict between nations, and, after securing the co operation of such governments as the President may deem necessary, he makes proclamation thereof, it shall be unlawful to export, or sell for export, except under certain limitations and exceptions as the President prescribes, any arms or munitions of war from any place in the United States to such country or countries as he may designate, until otherwise ordered by the President or by Congress."

Under the terms of this resolution, the President is not required to delay action until the co operation of other nations has been secured.

The Federal Council's Department of International Justice and Goodwill has transmitted to the President the text of the Council's resolution on the traffic in arms, as adopted at the Quadrennial Meeting in December. The letter of transmission also said:

"It seems clear to us that nations that protest the violation of international agreements are logically bound to prevent their respective nationals from supplying the military instruments with which these agreements are broken. We confidently expect that the time will come when the traffic in arms will fall under the moral condemnation of public opinion the world over."

The same question is being discussed at Geneva and in many of the capital cities of the world. The January issue of *The Arbitrator*, an English publication, quotes the following from the London *Times* correspondent in Stockholm:

"The Government has decided to order an immediate inquiry into the possibility of controlling the Swedish armaments industry. A committee of three persons has been appointed to consider the introduction of effective restrictions on the manufacture of war materials by private firms, to investigate the possibility of making the industry into a state monopoly, and to

study the desirability of placing restrictions on the export of such materials for reasons of foreign policy. In the view of the government a step in this direction would be an effective contribution toward a solution of the disarmament problem."

In a debate on the private manufacture of arms that took place in the House of Lords on December 8, the following points of view were expressed:

"Lord Ponsonby said that British armament firms were manufacturing armaments for the destruction of our own people. In one of our public parks there was exhibited a gun which was captured from the Germans. On one side of it there was a tablet which recounted the gallant deeds of those who captured it, and on the other side there was the name of a British firm. That aspect of this hideous traffic was not always fully realized.

"Viscount Cecil said that all over Europe and in the United States there was a considerable body of armament manufacturers having at their disposal very large funds and being, no doubt, in close connection with one another. It was to the interest of these manufacturers to maintain, so far as possible, an atmosphere of suspicion and hostility among the various nations. He did not believe that they could prevent this evil by any form of control, and he had arrived at the conclusion that these commodities and arms were so dangerous to human prosperity and human civilization that they ought not to be left any longer in the hands of private individuals, but should only be in the hands of responsible governments."

## Lutheran Report on Federal Council

At the meeting of the Executive Committee of the United Lutheran Church, on January 12, a report from the Lutherans in attendance at the recent Quadrennial Meeting of the Federal Council in Indianapolis was received. The observations of the Lutheran visitors are most appreciative and cordial. They pointed out that the organizational changes relate the Council "still more closely to the co operating churches." They commend "the spirit of federalism," which they believe to be increasing. Satisfaction is expressed with the new "Social Ideals of the Churches," and particularly with the fact that the methods by which the ideals are to be achieved "are less legalistic and more evangelical." The emphasis upon the central necessity of personal religion and vital Christian faith is singled out for special approval. It was also noted that there was no effort in the Council to coerce minority groups, but that the process was rather one of education and desire to go together as far as the representatives of the churches could agree to go, but not to claim any more representative capacity than really existed.

The report concludes with a recommendation that the existing relationship between the United Lutheran Church and the Federal Council be continued, a recommendation which has been adopted.



## RACE RELATIONS SUNDAY, FEBRUARY 12

**R**ACE RELATIONS SUNDAY, an annual observance of the churches of America, was instituted eleven years ago by the Department of Race Relations of the Federal Council of Churches. The day has become a regular appointment on the calendars of hundreds of religious groups, and for its eleventh observance on February 12 plans are being carried out with the coöperation of many church boards and agencies such as the Y.M.C.A. and Y.W.C.A.

Some of the results of this observance are seen in reports of previous years. In several cities there has been a wide exchange of pulpits by ministers of the white and Negro races. Young people's groups have conducted meetings and forums with interracial exchange of speakers and musicians. Community organizations have held mass meetings planned and carried through with the coöperation of both white and Negro groups. Local councils of churches have held interracial meetings and luncheons with highly satisfactory results.

The literature prepared and published by the Federal Council each year for this celebration has been found of invaluable aid to the communities where the idea is carried out. Suggestions for young people's societies,

church schools, women's societies, data for speakers, and a special Race Relations Sunday Message are included in this literature. This year in this Message the Federal Council states in part:

The power of goodwill to overcome race prejudice depends largely upon those who strive to practice the ideals of the Prince of Peace. Various plans of interracial adjustment have been tried. Many of them have been based upon force and violence and failed of constructive results. The times require methods of adjustment based upon moral and spiritual values. In these days of unemployment, economic depression and discouragement, many racial groups, particularly Negroes, American Indians, Mexicans, and Orientals, suffer even more acutely than other distressed people because of the added hardships due to racial prejudice and antagonism. . . .

"How can we meet this challenge? By giving active support to the principle that workers in industry and business be employed and rewarded on the basis of ability and not of race or color; by demanding equality of all before the law and insisting upon impartial trial of all persons accused of crime; by working to remove racial discrimination from public conveniences, and from cultural facilities such as libraries, parks, and playgrounds; by seeing that representatives of racial groups share in plans and activities for health, housing, and other community improvements; by habitual action based upon the belief that God is no respecter of races and colors, but loves all men whether black, white, red, or brown."

## Church Leaders Study Problems of Family Life

**O**N JANUARY 11 a conference on The Conservation of the Home was held in Washington, D. C., at the Calvary Baptist Church. It was organized by the Social Service Committee of the Washington Federation of Churches, with ten other social, educational, and religious organizations coöperating. The attendance at meetings went beyond all expectation.

A group of ministers of the District of Columbia met in a Seminar from 10 A.M. to 12 noon, on the subject, "Safeguarding Marriages," with Rev. Russell J. Clinchy, of the Mt. Pleasant Congregational Church, presiding. Discussion leaders and topics were:

Dr. L. Foster Wood, Secretary of the Federal Council's Committee on Marriage and the Home, *An Educational Approach to Marriage*.

Dr. Z. Barney Phillips, Rector of Epiphany Episcopal Church, *Pre-Marital Interviews*.

Dr. Harvey Baker Smith, Pastor of Columbia Heights Christian Church, *Follow-up of Marriage*.

Ray H. Everett, Executive Secretary of District Social Hygiene Society, *Guidebooks for the Teacher and Minister on Marriage*.

At the same time a large group of leaders among the women were having a meeting under the leadership of Mrs. William S. Abernethy, of Washington. A "U-table" discussion was held, with contributions to parental

problems from the field of religious education, social hygiene, recreation and mental hygiene.

At a remarkable luncheon meeting, which crowded the large dining room of Shallenberger Hall, the speakers were: Dr. William A. White, Superintendent of St. Elizabeth's Hospital, on *Personality Adjustments in Marriage*; Prof. Ernest R. Groves, of the University of North Carolina, on *Marriage, the Great Adventure*; Dr. L. Foster Wood, on *Getting at the Roots of Divorce and Family Unhappiness*.

The evening meeting with Prof. D. W. Willard, of George Washington University as Chairman, likewise brought together a large number of leaders. Dr. Wood spoke again, on the theme, *Six Tests of Success in Marriage*. Miss Katherine Lenroot, of the U. S. Children's Bureau, discussed *Changing Problems of the Home and Child*. Joy Elmer Morgan, Editor of the Journal of the National Education Association, spoke on *Radio and the Home*. Professor Groves gave a masterful address on *Education for Modern Marriage*.

On the following day, a conference of similar plan and purpose was held in the Y.W.C.A. Building in Baltimore, Md., under the leadership of Dr. Ross W. Sanderson, Executive Secretary of the Baltimore Federation of Churches. In Baltimore, also, an able committee and capable local speakers contributed greatly to the value of the conference.



## The Next Step

**T**HE CHILDREN are taking not only steps but strides in the program for world peace. Teachers and parents are, of course, leading them in their enterprise.

Letters from all parts of the country report gratified coöperation in the projects for world friendship among children now getting under way. "I am thrilled to have a part in this activity to help create a world of friendly children," writes one correspondent. "I am really touched by the beauty of the pictures enclosed as well as by the letters." "I think you are doing a most valuable service," writes another. "I have long felt that the road to international peace must come through the minds of children."

A Filipino child who had shared in receiving a Friendship Treasure Chest wrote: "I could not express my happiness when I received your gift and because of my joy I have forgotten all about our lessons during that day." Another child wrote: "It made my heart wild with joy."



The time has come for those who desire to help in the friendship project for China to take active steps. "The Next Step," an illustrated folder, describing the project will be sent free on application. "Creating a World of Friendly Children" (25 cents), a pamphlet of 84 pages, gives suggestions for children's

activities and programs. "Adventures in World Friendship" (25 cents), an illustrated 36-page pamphlet, describes the three projects completed—those with Japan, Mexico, and the Philippines. The Friendship Folio for Chinese Children (60 cents) is so moderate in price that every class in every school might easily send one. These may be secured from the Committee on World Friendship Among Children, 287 Fourth Avenue, New York, N. Y. The shipping companies sending transports to Shanghai have generously agreed to coöperate in this goodwill project as they did in that with Japan.

Will readers of this notice call attention of teachers in church and public schools and also of parents to this interesting adventure for children?

## Council Issues Appeal for Quaker Relief

**T**HE CRY OF HUNGRY children in the coal fields, particularly in Kentucky and West Virginia and the Southern Appalachian Mountains, has brought about relief activities on the part of the American Friends Service Committee (Quakers) on a larger scale than any they have undertaken since their relief work in Europe following the World War. A recent conference of the Quaker staff and field workers was held at Hazard, Ky., where reports were received from their feeding and rehabilitation centers and plans laid for further extension of the work.

James Myers, Industrial Secretary of the Federal Council of Churches, who has made repeated trips through the coal fields, says that in his judgment there is no other single area in the United States where greater suffering exists. "Some 200,000 men in the bituminous coal fields are totally removed from any chance of making a living. These men with their families constitute approximately half a million people who must be fed and clothed. While states and counties are doing the best they can and have borrowed from the Reconstruction Finance Corporation, their funds fall far below meeting the needs of the situation so that the

Quakers, in addition to administering the child-feeding on behalf of six counties in West Virginia and nine counties in Kentucky, are making a nation-wide appeal for both funds and clothing."

It is seldom that the Federal Council officially endorses a specific project of this kind, but in this case the need is so widespread and the Council has such implicit confidence in the efficient relief administration of the Quakers (the Friends are one of the constituent members of the Federal Council of Churches) that it issued on January 8 a nation-wide appeal to churches of all denominations and to the public to respond with both funds and clothing in order to help meet the peak load of mid-winter relief. The American Friends Service Committee has requested the Federal Council to act as its official representative in the collection of funds, for which purpose the Federal Council has set up a special committee.

Checks should be mailed to Olive Van Horn, Treasurer, Coal Areas Relief, Federal Council of Churches, 105 East 22nd Street, New York City. Used clothing should be forwarded (prepaid) to the American Friends Service Committee, 1515 Cherry St., Philadelphia, Pa.

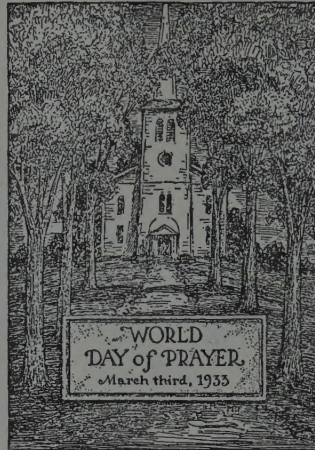


## WORLD DAY OF PRAYER FOR MISSIONS

**T**HE FIRST FRIDAY in Lent has been observed as a Day of Prayer for Missions, abroad and at home, by church women of Canada and the United States since 1920. Last year American men and women, young and old, and children as well, participated. "We were quite international, interracial, and interdenominational" was the concluding statement in the account of union services in Philadelphia in which "Episcopalians, Friends, Mennonites, Nazarenes, members of the Church of the Brethren, Lutherans, Presbyterians, Methodists, Baptists, and members of the Reformed Church joined in worship. There were also some foreign-language churches participating."

Over fifty countries reported meetings, so that it is a veritable fact that on this day "the voice of prayer is never silent." Last year, both Japanese and Chinese Christian women in their own lands considered the existing relationship between their countries, "in the light of the gospel of brotherhood."

The theme for meditation for this year is "Follow Thou Me." The program was prepared by Mrs. C. C. Chen of the National Christian Council of China. The



Call to Prayer, of which 470,000 copies were printed in English, was prepared by Mrs. Ruth Muskrat Bronson. The Program for Young People for March 3, 1933, was prepared by Miss Jessie Macpherson of the Religious Education Council of Canada. A Children's Service of Worship, prepared by Margaret Applegarth, Mary Moore, and Frances S. Riggs, endeavors to help the children "to recognize all boys and girls no matter what the color of their skins," as God's children and to treat them as brothers. The program for children includes periods of "silence for meditation" before prayer. All ma-

terial can be secured through denominational mission headquarters.

The day is observed, not only with prayer for others, but with free-will offerings for others. These offerings have now for some years been designated for the maintenance of four interdenominational missionary projects, namely, Christian Literature for Women and Children in Foreign Lands, Women's Union Christian Colleges in the Orient, Christian Social Service among Migrant Children, and Religious Education in United States Indian Schools.

## Quadrennial Declaration on Liquor Problem

**T**HE COMPREHENSIVE declaration on the liquor problem, adopted by the recent Quadrennial Meeting of the Federal Council of Churches, has attracted much attention in the religious press, many journals having published it in full. The declaration begins with a frank admission that present conditions are unsatisfactory and does not disguise the possibility of a "loosened flood of alcohol" which can only be contemplated "with something akin to horror," especially "in an age of social unrest, of high-powered automobiles and airplanes, and of high-powered advertising by newspaper and radio." The document then directs its attention to the educational responsibility of the church on this subject. It says:

"We have failed in maintaining thorough and clean-cut scientific instruction about the evils of alcohol in our public schools, secondary schools, colleges, and universities. In our churches our zeal has slackened in the matter of temperance preaching and teaching or else has failed to keep pace with the needs of a new generation which knew nothing about the old saloon, which has a new attitude toward alcoholic beverages since the World War and which in many of our schools and colleges is vaguely inquiring why after all it is wrong to drink. In a word, we have failed by forgetting that when we have secured a law against the traffic in drink we must not slacken but redouble our efforts to educate the next generation against

the habit of drink. This failure we humbly confess and are highly resolved by the grace of God to do better.

"But it would be a still greater error to assume that our problem could be solved by education against the habit of drink without a law against the traffic. With the traffic financing its propaganda and flaunting its advertising, such an attempt at education against a habit would be rendered almost futile. While there is no counsel of perfection in this difficult business, there are but two general types of policy and there is no compromise between them. Under the first policy, the liquor traffic is an outlaw. The second policy would make it legal. Under the first, we have to contend with the liquor traffic as the breaker of law; but under the second, as a maker of law. The first is difficult; the second intolerable."

### Religious Drama

The Religious Drama Department of Chicago Theological Seminary will send free of charge to anyone asking a selected list of religious dramas endorsed by the Religious Drama Guild, and also a primer of production. The seminary is doing this as a service to the churches in the effort to raise the standards of religious drama production. Requests should be sent to Religious Drama Department, Chicago Theological Seminary, 5757 University Avenue, Chicago, Ill.



## HOME MISSIONS COUNCILS MEET

**T**HE ANNUAL Meeting of the Home Missions Council and of the Council of Women for Home Missions was held in New York, January 9-11, at the Madison Avenue Baptist Church. The meetings proved to be of great interest, one of the features which attracted unusual attention being the masterful analysis of the present work of the home missionary boards, as made by Dr. Hermann N. Morse. It is safe to say that every home missionary administrator understood not only the general problems but his own work better as a result of the picture of conditions and trends presented by Dr. Morse's committee.

The officers of the Home Missions Council for the ensuing year, as elected at the annual meeting, are:

*President*—Dr. Charles E. Schaeffer, of the Reformed Church in the U. S.

*Vice-President*—Dr. J. S. Kittell, of the Reformed Church in America.

*Recording Secretary*—Dr. Jay S. Stowell, of the Methodist Episcopal Board of Home Missions and Church Extension.

Dr. William R. King was enthusiastically reelected for a third term as Executive Secretary.

The new officers of the Council of Women for Home Missions are as follows:

*President*—Mrs. Daniel A. Poling.

*First Vice-President*—Mrs. Phillip Rossman.

*Recording Secretary*—Mrs. J. Henry Callister.

Miss Anne Seesholtz was reelected Executive Secretary.

A practical question of interest to all pastors had to do with the conserving of church members who move from one community to another. The recommendation on this subject was as follows:

"It is recommended that a more systematic follow-up system of church members moving from the city to the country, and from the country to the city, be set up, so that pastors, whether rural or urban, give early notice of such removals to pastors into whose parishes such members have moved; and also that city and state federations or councils of churches be invited to coöperate in this follow-up in order to make this practice as effective as possible, so as to conserve all members to the Church of Jesus Christ. To this end we further recommend that congregations and their ministers, whether rural or urban, give persons who have thus moved a religious welcome, pastoral care, and spiritual guidance."

In the light of the fresh impetus given by the National Conference on the Church and the City in the Present Crisis, held in Chicago last November, a pro-

posal was made that follow-up conferences on the same subject be held in many cities during the coming year. The resolution on this subject said:

"We recommend that city councils of churches and federations be asked to hold follow-up conferences of the Chicago Interdenominational Conference on the Church and the City in the Present Crisis within their own cities. It is suggested that in such conferences, in addition to the emphasis of the need of a technical study of city conditions and problems, there be also a fresh emphasis of the importance of the place of evangelism and the deepening of the spiritual life, and a new commitment to the realities of our religion in Jesus Christ."

### Cayuga County, N. Y., Shows the Way

Forty-three churches, belonging to nine denominations, in Cayuga County, N. Y., centering in Auburn, have united in a program of intensive church work to extend from January first until Easter. The program began with a communion service in each church on New Year's Day and the observance of the Week of Prayer by cottage prayer meetings and at least one united prayer meeting in each district of the county. Some of the salient features of the program include the following: United emphases in the Sunday messages, county-wide exchange of pulpits January 8, social visitation in each church January 22 in the interest of securing loyal coöperation of every member, simultaneous every-member canvass on the first Sunday of March, religious survey of the county and a visitation evangelism campaign the middle of March, union Sunday evening services four weeks prior to Easter. Enthusiasm for this coöperative effort is widespread and there is every indication that it is functioning effectively. The movement, conducted without outside professional leadership of any kind, shows what can be done in any county that takes coöperation with real seriousness. The steering committee is headed by the Rev. Dr. Frank L. Gosnell, pastor of the Second Presbyterian Church of Auburn.

### A PILGRIMAGE TO ANCIENT SHRINES OF OLD WORLD CULTURE

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## Boston's Plan for Furthering Goodwill

On January 21, when the members of the Boston Friendship Tours visited the Charles Street Jail to study questions connected with crime, it was the one hundredth consecutive program of the organization. During four and one-half years, the total attendance on these trips, designed to obtain first-hand information as to social facts, has exceeded five thousand.

It was a happy day for Friendship Tours five years ago when Rev. Herbert A. Jump came to Boston as pastor of Union Congregational Church in the downtown area of the South End. Immediately he attached himself to the enterprise. A permanent organization was effected under the secretaryship of Hannah Hume Lee of the Congregational Commission on Social Relations. A half dozen trips were conducted by various leaders. The next year, Dr. Jump was chosen permanent chairman, and the name "Friendship Tours" was adopted, and an influential board of directors selected. Thereafter for four years the Friendship Tours were bound up with the personality of Dr. Jump. He interpreted the enterprise as "a non-partisan, non-sectarian, non-commercial attempt to help solve the social problem of a modern city by a friendly endeavor to know social facts at first hand." Racial groups, unfamiliar religious points of view, and picturesque social service agencies were the objects of study.

When Dr. Jump's health broke in the autumn of 1931, he arranged a transfer of the work from the independent board of trustees to the Greater Boston Federation of Churches, Rev. George L. Paine, Executive Secretary.

## Economic Aspects of Race Relations Emphasized

Rev. Irving K. Merchant of South Bend, Ind., has joined the staff of the Federal Council's Department of Race Relations to fill the position made vacant by the resignation of a former member due to ill health. He is to give special attention to the economic aspects of race relations, as judged by Christian standards. The financing of this work has been made possible by the gift of one of the home boards of one of the constituent bodies of the Federal Council of Churches.

Mr. Merchant is a graduate of Mt. Hermon School and Boston University School of Theology. He has held pastorates in both the South and West under bishops of the African Methodist Episcopal Church. In

1920, he made a survey of Negro life in Cleveland, Ohio, which has served as a basis for the subsequent development of a church program in that city. In all of the fields where he has worked he has shown special ability in furthering interracial goodwill.

In the development of this type of work in Illinois several years ago, Mr. Merchant gave his time as a volunteer field worker, visiting nine cities in the state, holding conferences and organizing interracial committees. A considerable part of the success in that state was due to his preliminary efforts.

During his recent pastorate at South Bend, Indiana, his leadership with that of Dr. Gilbert S. Cox, minister of the Methodist Episcopal Church, has resulted in the development of one of the best pieces of interracial work in the Middle West.

## Yearbook Surveys Religious Trends

A mounting distrust of the more extreme liberalism and a renewed interest in the central position for which the supernatural conception of the Christian religion stands is seen by Professor Henry Pitney Van Dusen of Union Theological Seminary, New York, in the survey of recent theological trends which he has written for the forthcoming Yearbook of American Churches, issued under the auspices of the Federal Council of Churches. Liberalism is now seen to have been "the characteristic theology of a romantic and ill-founded pre-war optimism."

The passing of non-theistic humanism, Dr. Van Dusen believes to be a phenomenon of 1932. It comes in part from an "altered world, a world which no longer professes human self-sufficiency but cries out for a profounder apprehension of reality and a more ultimate anchorage for life's struggles. . . . The absorbing religious issue of the post-war period was, 'Is there a God?'; there is every indication that the heat of interest in the coming years will center on the question, 'What is God like?'"

Professor Van Dusen's survey of theological trends is only one of the many narrative articles, reviewing religious developments in 1932, which will appear in the Yearbook of American Churches, to be published in early February by the Round Table Press. The Yearbook is edited by Dr. Herman C. Weber, whose vivid presentation of statistical matter and charts and graphs adds great interest to the data it includes. A special pre-publication price of \$2.50 has been arranged by the Federal Council of Churches.

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### *For the Ennobling of Worship*

**BOOK OF COMMON WORSHIP.** For Use in the Several Communion of the Church of Christ. Edited by Wilbur P. Thirkield and Oliver Huckel. E. P. Dutton. \$1.50.

It was highly appropriate that this first general, non-sectarian, Protestant prayer-book should be prepared by the chairman of the Federal Council's Committee on Worship, Bishop Thirkield, and one of his associates on that committee, Dr. Oliver Huckel. The result of their painstaking collaboration is most satisfying. The book is attractive and thoroughly useable, dignified, but not stilted, and in excellent taste. It will soon make a large place for itself in churches of many communions and in countless Christian families who will welcome its discriminating expressions of deeply earnest but not sectarian devotion.

The numerous orders of worship, for all types of Protestant services, are so varied as to be adaptable to a variety of local needs and personal preferences. The prayers, gleaned from a wide sweep of historical sources, both ancient and modern, both express the depth and breadth of Christian experience and meet the multifarious spiritual longings of all sorts and conditions of men. Useless archaisms have been carefully deleted, yet one is

often made conscious of the preciousness of continuity of faith and of communion with the fellowship of the Christian centuries past. Close contact with contemporary Christian experience is frequently evidenced by the use of modern, but not too modern, phrasing which loses nothing of devout dignity while instinct with the throb of our modern social struggle.

Extreme care has been given to the revision of the selected Psalms and other Scriptures arranged for responsive reading, so as to meet the test of the most exacting taste. The needs of private prayer and the morning watch have not been overlooked, and a beautiful closing section of the book is reserved for "Prayers for Use in the Family." It contains choice devotional materials arranged for a month's use for brief family devotions.

It is a book which every Protestant minister should own, whether or not he plans to use it in his pulpit. In fact, probably its most general immediate usefulness, in churches that still retain a prejudice against written prayers, is to help the minister, by faithful, devoted study of these noble expressions of Christian worship, to lift the level of his own prayers for his people and not only clothe them in a more worthy dignity and grace but also enrich, deepen, and broaden the inner experience which prompts them.

G. WALTER FISKE.

### *International Relations*

**A GUIDE THROUGH WORLD CHAOS.** By G. D. H. Cole. Alfred A. Knopf. \$3.75.

A non-technical, yet scientific, study of the world's economic distress and turmoil. The author seeks to explain for the layman the nature of the present crisis. He deals with such factors as mass production, consumption, money, price-level, banking, trade, international debts and their payment, the economic effects of the World War, finance and taxation. He surveys in broad outlines the essential characteristics of capitalism and socialism, and comes to the conclusion, also reached by President Hoover's Research Committee on Recent Social Trends, that the whole world faces the alternatives of a fundamental re-vamping of capitalism or of replacing capitalism by some form of socialism—in either case an exceedingly difficult program, demanding great sagacity and courage.

**WAR DEBTS AND WORLD PROSPERITY.** By Harold G. Moulton and Leo Pasvolksy. Century Company. \$3.00.

Readable, illuminating, indispensable, with evidences of reliability. This volume, produced under the auspices of the Brookings Institute, seeks to provide laymen with the facts and factors essential to a

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**JAPANESE GOVERNMENT AND POLITICS.** By Harold S. Quigley. Century Company. \$3.75.

**JAPANESE IN THE UNITED STATES.** By Yamato Ichihashi. Stanford University Press. \$4.00.

Authoritative contributions by competent writers to an understanding of Japan's government and politics at home, and the Japanese and their problems in the United States. Neither author deals with the present policies of Japan in Manchuria and China. Professor Ichihashi, of Stanford University, gives a most interesting insight into the new problem of the second-generation Japanese. Professor Quigley, of the University of Minnesota, discloses very remarkable familiarity with the structure of Japan's political institutions, parties, and practices. Both volumes will be standard authorities in their respective fields for many years to come.

**WORLD ECONOMIC SURVEY.** Published by the League of Nations. (Available in this country from World Peace Foundation, 40 Mount Vernon Street, Boston, Mass.) Paper, \$1.25; cloth, \$2.50.

This publication of the League of Nations is an analysis of existing world economic conditions. A study is made of the changes in the world output of raw materials and foodstuffs in the activity of certain important industries. Some of the chapters are "A Background of Instability," "The Development of the Crisis," "The Movement of Prices," "Banking and Credit Policy," "Wages, Unemployment and Labour Conditions." This book, written in a language understood by the lay reader, will be of value to those who desire a factual and non-prejudiced analysis of our disturbed economic relations.

**THE JEWISH PEACE BOOK—For Home and School.** By Abraham Cronbach. Department of Synagogue and School Extension of the Union of American Hebrew Congregations, Cincinnati, Ohio. \$1.00. 1932.

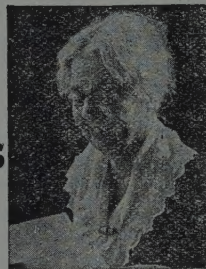
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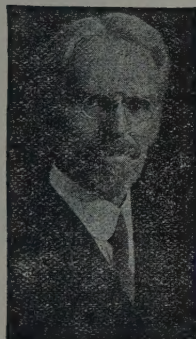
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